

1-15-1890

Evangelical Visitor- January 15, 1890. Vol. III. No. 2

Henry Davidson

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/26>

Recommended Citation

Davidson, Henry, "Evangelical Visitor- January 15, 1890. Vol. III. No. 2" (1890). *Evangelical Visitor (1887-1999)*. 26.

<https://mosaic.messiah.edu/evanvisitor/26>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

EVANGELICAL VISITOR.

Chas Ditson oct 90

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—Jesus.

VOLUME III.

WHITE PIGEON, MICHIGAN, JANUARY 15, 1890.

NUMBER 2.

STRENGTH FOR TODAY.

Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today
With its measure of joy and sorrow.
Then why forecast the trials of life,
With such sad and grave persistence,
And watch and wait for a crowd of ills
That as yet has no existence?
Strength for today—what a precious boon
For the earnest souls who labor!
For the willing hands that minister
To the needy friend or neighbor!
Strength for today—that the weary heart
In the battle for right may quell not
And the eyes bedimmed with bitter tears
In their search for truth may fail not.
Strength for today, on the down-hill track,
For the travellers near the valley;
That up, far up on the other side
Ere long they may safely rally.
Strength for today, that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun
On a strong and sure foundation.
Strength for today, in house and home,
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.
Strength for today is all that we need,
As there never will be a tomorrow;
For tomorrow will prove but another today,
With its measure of joy and sorrow.

For the Evangelical Visitor.

WEeping.

Weep not for me, but weep for yourselves
and your children. Luke xxiii, 28.

Those pious women who were following our blessed Saviour to the place of crucifixion, no doubt wept in the true sense of sorrow of heart, as generally accepted. Though probably not in the sense of the term expressed by our dear Redeemer. Webster gives the definition of "weep", to express sorrow, grief or anguish by out-cry, or by other manifest signs; in modern use to show *grief* or *other passions*, by shedding tears, etc. From this

we conclude that the term "weep" or "weeping" is not always the result of sorrow of heart, or an expression of real sympathy in or for the object that may have been the cause of the weeping. The "other passions", are numerous indeed. Probably the earliest record we have in the Bible of a real case of weeping is that of Abraham, as he came to weep "for Sarah," his wife. Though we are of the impression that there was much sorrow and sadness of heart, for which the term weep would be much too mild an expression.

When Cain slew his brother Able, the Lord said, "The voice of thy brother's blood *crieth* unto me from the ground," and after pronouncing the curse upon Cain, for the awful crime of which he is guilty, he said "My punishment is greater than I can bear." Here we have an expression of sorrow, but it appears to be confined to self—"My punishment." This is probably the tenor of all the out-cry in sorrow and the suffering of the antediluvian period, and much of it has found its way even down to the present age. We do not doubt that there was much crying and calling out for help by those who perished in the flood, when the waters began to increase upon the earth, when there was no way of escape from its rising and surging billows. Those imperiled would naturally call to those who were apparently in a more favorable position, to help them out of danger. Not because they had sinned, but because they were in danger of their lives. This is the position of the natural man, and that kind of crying will not result in deliverance from sin.

Esau comes in line here as a most remarkable character. Having bartered away his birthright for a mess of pottage to satisfy nature's appetite, he only awakens to see his folly, when he loses the blessing also. Then "he cried with a great and exceeding cry, bless me, even me also, O my Father." "Hast thou but one blessing my Father?" "And Esau lifted up his voice and wept." To this the apostle remarked, "For ye know how afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." We say in the language of the poet, "Weeping will not save you," unless we weep on account of our sins, and not only weep on account of them, but turn from and forsake our sins. "Sinner bring not tears alone, or outward form of prayer," which appears to have been the great deception that has ruled in the heart of man in all ages.

There are so many references in the Bible, to men, and women too, resorting to these means to gain favor and sympathy from their fellow men, which in many instances proved successful. But God who knows the heart, cannot be thus deceived.

We also find that there are cases of honest tears or *real* weeping.

Jacob wept for his son Joseph and "refused to be comforted." Joseph frequently wept while he communed with his brethren, but secretly, until he made himself known unto them. Then "he wept aloud." When Pharaoh's daughter opened the little ark in which the child Moses was saved, "she saw the child; and behold, the babe

wept." Jonathan and David, out of pure affection "wept one with another, until David exceeded." Elisha "the man of God wept" when he saw and prophesied of the evil that Hazael would do when he became king over Syria. "Hezekiah wept sore" when the prophet delivered unto him the message from the Lord, "Set thine house in order; for thou shalt die, and not live." Our Saviour "wept" at the grave of Lazarus, His sympathetic heart being overcome by the weeping sisters of Bethany. He also "wept" over Jerusalem saying, "If thou hadst known, even thou, at least in *this thy day*, the things which belong unto thy peace; but now they are hid from thine eyes." He then prophesies and tells them what shall befall them, if they continue in their wickedness and remain in their doomed city. Luke xxi, 20-24, Mat. xxiv, 15-22. Our Saviour saw the awful calamity—"the abomination of desolation," that awaited those who, *would not hear his word*. Luke xxi, 21-22. This awful truth was verified. The city was besieged by the Roman army and those within her walls perished miserably, and without remedy.

There is another class of weepers spoken of in the Bible, and I think those are they to whom the Lord has respect. Those who weep on account of their sins. See Ezra x, 1-3; Neh. i, 4-6. David wept on account of his sins, and "chastened his soul with fasting." He who comes with prayer and fasting and wet eyes before the Lord, will not be turned away without a blessing. After Peter had thrice denied the Lord, and the Lord turned and looked upon him, "He remembered the word of the Lord and wept bitterly." "Blessed are ye that weep now for ye shall laugh."

We also find that there were some who wept for joy.—Gen. xxix, 11; xxxiii, 4; xlv, 14, 15; xlv, 29, Ezra iii, 12, 13. We probably can call to mind many instances which were manifest expressions of joy, mingled

with flowing tears. A friend, a brother, a son or daughter has been absent for years, and returns to the old home. What an emotion there is in that bosom! What a strange feeling seems to be taking hold of that person! and as friend meets friend across the old threshold, that emotion bursts forth in flowing tears. Tears of joy and the heart seems to return to its normal position.

The Christian rejoices and even weeps for joy, when sinners return to the fold of Christ, especially do parents give these expressions with gladdened hearts, when their children come out to serve the Lord. These scenes of rejoicing are not confined to earth alone, there is rejoicing in Heaven, "in the presence of the angels of God, over one sinner that repenteth."

But there is also a sorrowful, a very sad weeping from which there is no satisfying portion ever to be expected or hoped for. The weeping and wailing of the lost. Those who have rejected and set at naught the councils of God. Those who have refused the kind admonitions, advice and invitations that have been extended unto them by kind parents and friends, to accept offered salvation. Those who have passed in and out of the house of worship without due consideration of the message sent to them from the Lord. Those who said, I do not see how I can serve the Lord just now, but I want to be a Christian before I die, thus adding excuse to neglect, and thereby increase the breach between themselves and God, by putting off the day of Grace and giving their influence and service to satan, until they are suddenly cut off and that without reward. Mat. xiii, 49, 50; Rev. xiv, 10, 11. We have no account in the Bible that the weeping and wailing of the wicked shall ever cease. They have their share of sorrow (common to man) in this life, and I sometimes think, probably more than the (despised by them) Christian. They have a sad death and

a woeful eternity, without a glimmering ray of hope, either for life or deliverance. Whereas the righteous, though "He goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." Here all sorrow and sadness will have an end. The redeemed shall enter into the joys of their Lord. For "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away."

D. HEISE.

Clarence Centre, N. Y.

MYSTERIES OF GOD.

I thank thee O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matt. xi, 25.

If we are in the simplicity of Christ our eye is single, and we seek the honor of God only and we are accounted as stewards of the mysteries of God. 1 Cor. iv, 1. And if we are worthy of this privilege "there shall signs follow." Mark xvi, 17. My mind was impressed with this: "In Jesus' name shall they cast out devils."

It was partly shown unto me, twenty years ago, that if our lives are holy, we can do miracles according to promise; hence, I was at that time prompted to visit a sick woman who was pronounced incurable. I thought if my life was right in the sight of God I could raise her from her sickness. I obeyed this conviction as well as I then understood, but she failed to recover. However, I was much helped in a manner, for I had been anxious to know if my life was right; and from that time on, it was very plain to me that I was under condemnation and that I was not justified before God. From there on I prayed earnestly, and one night as I was reading the history of Baalim, it was shown unto me wherein I had erred.

Not very long after that my eyes became dim so that I could scarcely

help myself, but I could at once take it as from the Divine Providence. Then I could repent from that which I had fallen. Rev. ii, 5. But I was stunned when first the Spirit bade me that I should burn my medical books. I obeyed, for they had become a weight upon my heart. And many more things I willingly gave up, that I might have peace. And last of all, when I yielded my will, faith was given unto me to look unto Jesus, same as the children of Israel looked on the serpent to be healed. John iii, 14.

I was blessed, but I felt unworthy to receive this peace, and would have continued to repent, but I could not, for the burden was gone. Then I could recognize Jesus as my physician. Then my joy was more than all the world could give.

After some time my faith was tried, for again my eyes become dim, so that it was almost impossible for me to perform the duties of a mother, excepting at intervals when my eyes recovered some; but only to disappoint me when it returned. This trouble lasted about seventeen years. During this time I had not asked any doctor about it, for I believed that it was from the Lord that I was chastened.

But it took me so many years to learn this simple lesson, namely, that it was as easy for Jesus to heal my eyes, as it was to take my sins away. Matt. ix, 5. There was yet a confession to be made, and when I obeyed, I was healed from poor eyes. I could read and see all things clearly; and there was also a sign given unto me, that it should not return again.

Also, of late, I learned to believe that by faith on our part, we can in the name of Jesus, cast out evil spirits from other persons. We frequently associate with persons who are in captivity to unholy practices, and often it is manifested in physical weakness, perhaps in our own person, and the physician is near "the sympathizing Jesus."

If in our attempt to heal, or to be healed, we should fail, or if we are

only partly healed, we have only partly believed. According to thy faith, so shall it be. Matt. ix, 29.

EMMA C. LONG.

Industry, Kan.

If we were to take the antiquity of a doctrine or belief as a rule, and not have regard to read on and experience, there would be no end to error, and no improvement.—Trall.

For the Evangelical Visitor.

SALVATION AND CONDEMNATION.

Dearly beloved, I write this not to your shame, but for your salvation. Hear God through the Saviour and Judge of the world; he says that the kingdom of heaven is as a man travelling into a far country who called unto him his own servants and delivered unto them his goods. What does he say unto the unprofitable servant? Cast him into outer darkness, there shall be wailing and gnashing of teeth. Again the kingdom is likened unto ten virgins who took their lamps and went forth to meet the bridegroom, and five of them were wise and five were foolish. What does he say unto the foolish ones after the door was shut? He says, verily I say unto you I know you not. What does the Saviour say unto the corrupted Scribes and Pharisees? How can ye escape the damnation of hell?

Then again he says that unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom. What does he say to the worldly rich man? It is easier for a camel to go through the eye of a needle than for such a man to enter the kingdom of heaven. What does he say of divorce and marrying again? He says that he that divorces his wife and marries another committeth adultery and that no adulterer shall have any inheritance in the kingdom of heaven. What does he say in his parable of the wheat and tares that the devil sowed? He says, gather the tares and burn them; so shall it be at the end of this world,

the tares meaning the wicked men and women.

Now God is of purer eyes than to behold iniquity with the least degree of allowance. He searches Achan in his own camp. He will cast the wicked into hell and all the nations that forget God. If I should take my wings in the morning and fly to the uttermost parts of the sea like Jonah, God is there also. The Saviour says that broad is the road and wide is the gate that leadeth to death and many there be which go in thereat; but strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Beware of false prophets that come to you in sheep clothing, but inwardly they are ravenous wolves. Read the Saviour's sermon on the Mount, constituting three chapters. He speaks to the carnal-minded, sensual Israelites: Ye have heard that it was said by them of old times thou shalt not commit adultery. But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. The apostle says lust when it hath conceived, bringing forth sin, and sin when it is finished bringeth death, if any of thy bodily organs or members offend thee cut them off.

In conclusion He says not every one that says unto me, Lord, Lord, shalt enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and then will I confess unto them I never knew you. Depart from me ye that work iniquity. Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock. And the rain descended and the floods came and the winds blew and beat upon that house and it fell not for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man that built his house upon the sand. And

the rain descended and the floods came and the winds blew and beat upon that house and it fell and great was the fall of it.

NICODEMUS C. BIGLER.

South West, Ind.

For the Evangelical Visitor.

WHAT WE BELIEVE.

BY ANTHONY STONER.

PART 1ST. INTRODUCTION.

What men believe does not make that which they believe, true, neither does it make it untrue. This only expresses the condition of their mental faculties upon the question or subject under consideration. And how diversified are men's beliefs, often upon the same subject; yet, the intelligent and unprejudiced observer knows they cannot all be right.

The above statements are facts, and from these statements we learn of two beliefs.

A belief founded upon *facts* and a belief founded upon *fancy*. The fact believer is not satisfied with a mere outward or nominal show of truthfulness, but in his earnest, anxious and persistent investigation of a subject, he will probe it to the core to find out the truth of the matter; it may come so close to him that some pet theory, some dear idol to which he has clung in time past, must be given up, some ancient doctrine, some ancestral heritage must be denied. All this will not hinder him, but seemingly like a Bunyan with fingers in his ears he rushes on crying truth, truth! Truth is what he wants, and will have it at any price. He is willing to dig deep, and found his belief upon the immovable rock of truth.

Not so with the fancy believer, most anything that looks plausible upon a superficial investigation, will do for a foundation in which to build his belief, but when the rain of proof is required, and the winds of investigation blow, his building will fall, and the fall thereof may bring great loss.

There are matters to which our

notice is called. And our belief or unbelief of the same does not weigh upon us with any degree of importance. It makes us no better nor any worse whether it be true or untrue. Then there are matters that relate only to temporal affairs, and if our belief is based upon wrong conclusions, or foundations it will only be a matter of time or money, and so will end with the affairs of time and sense. But in contradistinction to those temporal beliefs, there are beliefs upon subjects that look beyond the bounds of this life, to an existence which unassisted by supernatural power, mortal eyes, ears and heart, cannot see, hear nor understand. And these are the beliefs of which we wish by the help of God more definitely to speak in this article.

(To be Continued.)

For the Evangelical Visitor.

LOVE.

A new commandment I give unto you: That ye love one another, as I have loved you, that ye also love one another. John xii, 34.

Christ addressed his apostles in the above language just before he was apprehended. As all Bible readers know the twelve apostles were for about three years Christ's constant companions, he had chosen them out of the world and had instructed and commanded them to spread the gospel all over the world. They had been taught meekness and holiness of heart, they had seen his heaven-born spirit manifested time and again, they were so well acquainted with him and all his ways that through them the holy volume has been established for the human family today. And now that he was about to leave them, having but the one mission yet to fulfill and that mission being, to shed his blood, once for all he said unto his disciples, a new commandment I give unto you that ye love one another. By this shall all men know that ye are my disciples. Surely in such a place and at such a time when the commandment was given, a hallowed

and sweet sadness must have reigned. Methinks their souls and spirits must have beat as one and overflowed with love for one another. O could we but grasp the idea, the love and pity the Holy Son of God had for a lost and ruined world, that he became willing to shed his precious blood for our redemption, left the courts of heaven and came to this world in the likeness of sinful flesh, deprived himself of everything, even the comforts of this life, for our sakes.

In one place we read that he had not where to lay his head, But why did he place himself in such a position when he was the Son of the most high God? Because he loved humanity.

O sinner friend, rather would I give you this Saviour's love than attempt to tell of its greatness, but all those that have passed from death unto life and do the will of God know within themselves that Jesus loves them. Tongue cannot find words to express the peace that is within the bosom. But as the apostle says, Luke xxiv, 32, "Did not our hearts burn within us while he talked with us by the way." And another beautiful lesson we learn. At the very time Christ was instructing his disciples he was calm and serene although he knew that Judas was engaged in betraying him to his enemies but all that, seemed only to cause him to impress it more deeply upon the minds of his little flock to love one another, for he says, "Greater love hath no man than this, that a man lay down his life for his friends." He poured forth his soul in prayer and spoke the last words of comfort to his sorrowing band then led the way to the garden where his greatest battle was fought. O sinner how can you even think of your Redeemer bowed down to the earth with bloody sweat and bitter agony without falling at his feet to worship him. In that awful hour when the sins of the whole world were laid upon him need we wonder that he prayed for strength to endure. If it was such a dreadful thing for

the mighty Son of God to stand in the sinners place a short time how much more dreadful a thing must it be for feeble mortal to stand in the sinners place forever? It was not because he was afraid of death that his sufferings were so great in Gethsemane but because he knew that he alone could atone for a world that was lost.

O 'twas love, 'twas wondrous love,
The love of God to me:
It brought my Saviour from above
To die on Calvary.

But Jesus did not intend for his apostles alone to practice this new commandment but all that profess his name. And do we as a church today possess this love for one another that we would lay down our life for a friend? The apostle says, "We know that we have passed from death unto life, because we love the brethren." How much good it does us if we have been deprived of meeting the children of God to assemble with them again and see they are still jealously "contending for the faith once delivered unto the saints." "Let us not live in word, neither in tongue; but in deed and truth." 1 John iii, 18. How much these words imply. It means more than feeding the hungry and clothing the poor, weeping with those that weep and rejoicing with those that rejoice. Love in deed and in truth. The apostle James in his writings says, "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

If we see a sister or brother err, let us take it to the Lord in prayer; holding them up at a throne of grace, praying earnestly for them until we have grace enough to approach them in love and meekness, dealing gently with the erring one as God has dealt with us. Let them know we are interested in their soul's salvation and that we love them too much to see them fall from grace, persuading them gently to return and ever point them to the one that

suffered on Calvary's hill, that through his atoning blood we can be cleansed from all our transgressions. But on the other hand if in an unguarded moment we should offend, let us thank the one in the name of the Lord that is interested enough to try to draw us again under the shelter of the fold where we know we are safe for there we are under the watchful care of the good Shepherd. Can we not echo the words of the inspired writer and say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

O. IDA SHAEFFER.

West Milton, Ohio.

For the Evangelical Visitor.
COME.

"And the spirit and the bride say, come. And let him that heareth say, come, and whosoever will, let him take of the water of life freely." Rev. xxii, 17.

I will try to write a few lines for the VISITOR.

The Saviour did not mean that just the moral person, or his followers, should come to him, but he wants all to come. Perhaps some may think they are too far out in sin, that the Lord would not accept them. Jesus came not to call the righteous, but sinners to repentance. The angels in heaven rejoice more over one sinner repenting than over ninety and nine just persons that need no repentance. Jesus came into the world, suffered and died upon the cross to open the way and the plan of salvation that we all can be saved. But we must come to him just as we are. Dear reader, you must come down to the foot of the cross. We can not come to him without prayer. Dear reader, whoever you are, if you have not come to the Savior, I would say, seek him now while the lamp is yet burning. I still think the day of youth is the best time. O how glad I often feel that I came to Christ in my young years. I gave my heart to the Lord in my fifteenth year and I can truly say he has given me rest. O how willing the kind

Saviour is to give you the water of life freely if you will only accept it. I often think if the world would only know what peace of mind, joy and unity they could have in Christ Jesus. When I look around me and see so many laboring under a load of sin, it makes me feel sad that they will not accept the offered salvation. Most of my associates are out of the ark of safety. I often pray for them that they may choose that strait and narrow way which leads from earth to glory.

Some time ago a young lady who was under conviction came to visit us, and we talked to her about the salvation of her soul. When we parted she asked us to pray for her. I told her that I had often prayed for her. She said she believed she felt our prayers. A short time after she became willing to come out from the world and come to Christ. O how glad she is that she has obeyed.

"Oh, 'tis a folly and a crime,
To put religion by."

We must come out from among the world and be separate. How hard it would be if we should have to see so many friends and loved ones over there and ourselves thrust out. O how glad I believe we would be to come back and live this life over again if we could. There is no repentance beyond the grave; the rich man prayed in vain; it was said, thou had thy good in this world. He wished Lazarus to be sent to warn his brethren that they come not to this place of torment. O dear reader, just think for a moment, if you were called this night to give an account of your life, how does it stand between you and your God? S. H.

The cross, if mightily borne, shall be no burden but support to thee.—Whittier.

Pure Christianity gives her remission of sin only by ending them; but false Christianity gets her remission of sins by compounding for them.—Ruskin.

FROM DEATH TO LIFE.

When about forty years of age, at Rocky Bar, a mining town in Idaho. I was brought under deep conviction for sin, in my store about 9 o'clock in the evening. I was in the prime of life and enjoying good health and was engaged in a prosperous mercantile business. I was suddenly brought to see my lost condition. My past life was brought before me like a panorama and I realized at once that it was the call of God's Spirit, and that perhaps it was the last call for me to seek God's face for the forgiveness of my sins, I believed it to be God's Spirit warning me of my reckless, sinful life. I at once stopped to think, and was careful not to grieve the Holy Spirit who had revealed to me my true condition.

During the next six months I was under deep conviction. Secretly I read the Scriptures and sought God in private prayer, until my burden became so great I could bear it no longer, I determined to go where I could hear the gospel preached and learn the way of life more perfectly; for I had not heard a gospel sermon in eight years.

I at once told my friends that I was going to Oregon on business a distance of about 100 miles. But my real purpose was to hear the gospel, and if possible, make my peace with God, for I feared I had sinned away my day of grace. This fear grew stronger and stronger, until I almost gave up in despair.

When I was within seventy five miles of my destination, I heard that a revival meeting was in progress in the place to which I was going and that an acquaintance of mine, whom I had known to be a very wicked man had been converted. This gave me hope for I believed him to be an outbreathing sinner, worse than I had been and if God could forgive him there was hope for me. From that moment I pressed forward in hope, believing

God would hear me and answer my prayers.

I arrived at my journey's end at the last day of the protracted meeting heard the last sermon and saw the converts baptized.

While the ordinance of baptism was being administered to the man alluded to above, I was enabled to grasp the Lord by faith. My burden rolled off and I was filled with joy and gladness. I knew my sins were forgiven, and that my peace was made with God and a voice seemed to say to me, confess Christ before this congregation; tell what he has done for you and ask to be baptized.

Then came a conflict which I did not understand, I began to reason about the matter and to fix up some other way to let my light shine, and thought to show by my good works that I was a christian, self began to rise. I thought how would it look for a business man like me, whom every body knew: to humble myself among these apparently lowly people and confess my sins forgiven. Thus pride the enemy, got the upper hand and I firmly and deliberately settled it in my mind that I would not confess Christ there and then. I had not more than formed this resolution when darkness came over my soul, and how great was that darkness.

My former conviction and burden for sin were as nothing compared to the darkness which rested on my soul for the next three months. Many a time I arose in the night and went out and wrestled with God in prayer, begging him to take away this darkness. I knew it had been sent on me for my disobedience, and all my prayers availed me nothing. I attended all the meetings within my reach and all other means of grace, but got no help. In the spring I started to return to my mountain home in deep grief and sorrow, that I had not found the Savior whom I came out to seek.

One day while riding horseback on the open prairie, ten miles from any human being and in deep medita-

tion, I thought how I had found peace and joy and lost it again; something seemed to say, "Will you confess me before man?" I knew it to be the voice of Jesus, and oh how willing I was after all this suffering to confess. I dropped my bridle rein, threw up both hands, and cried to the top of my voice, "Lord I do confess thee before man," as though the prairie had been covered with human beings; and I truly meant what I said. A bright light instantly shone into my soul and I was free. Peace and joy reigned complete I went on my journey confessing Christ and that I was saved by grace, to every one I met. God's peace has remained with me to this day. Now I wish to testify to those who may be under conviction of sin, that if they follow and obey that still small voice of God and not grieve the Holy Spirit, he will not only lead them out of darkness into light but will lead them to a clear experience: their names will be written in the Lamb's book of life and the blood of Jesus Christ his son will cleanse them from all sins. All this precious experience is conditioned on obedience, if we walk in the light.

O. S. LOOMS.

Written by K. Byer for the VISITOR.

THE UNEXPECTED VISIT.

"Before they call, I will answer, and while they are yet speaking I will hear."

It was in the winter of 1875, while living in the city of Boston that the above word came to me with especial comfort. Sometime previous, having been unfortunate, I had disposed of my business, losing everything, and found employment in a shop. Here all went well for a while, till a man offered to do the same work for much less than I could live on even by the closest economy, and again I was out in a cold unsympathetic world, with no means of a living.

As one sorrow or misfortune never comes alone, so now my wife was taken sick, demanding my almost constant attention.

The doctor for a time was at our house two and three times a day, and almost as often calling for more medicine. This, of course took money, which was a serious matter, in my already cramped condition.

To meet our present needs I borrowed of friends, till I was ashamed to ask for more, not thinking of going at once to the Lord for deliverance.

For many years I had been a Christian, and had claimed to walk by faith and not by sight, but this was a reality I had not expected.

Saturday came and with these visits from the doctor and an empty pocket, cupboard and coal bin, only cast a deeper gloom over the already dark and dismal prospect of a cold winter's night.

Supper consisted of a piece of dry bread, over which my sick wife shed many tears, as she asked me if I knew our condition, I answered as cheerfully as I could, that I did, but that God would supply our need, to which she replied that I always said that.

My heart was too full to speak. Knowing that I could do no more for her in my present condition, I went into the other room for a little talk with God, and here on bended knee I told him of our need.

Such a sweet calm came over my soul! Not a shadow of doubt was left, as I went back to my sick wife. Yet I had no idea how help was coming.

After fixing her up for a little, I was preparing to go to the Y. M. C. Association rooms with the hope I might borrow enough from some of the brethren to carry me over till Monday, for as yet no one but my wife and God knew our need.

Just then the bell rang and a friend, God's messenger, though a stranger in our home, came in. For a time we chatted in a friendly way, and he told how on leaving business he was led to think of me, and something seemed to say, "Go and see him." At tea he and his wife talked of me, but knew nothing of me only as seen in the church neither did they know

where I lived, but with some searching he found me. There was nothing about the room to indicate our condition, but as he was leaving he said, "I know nothing of your circumstances, but all men can find use for money, and if you have no present need or use put it in the bank, or use as you think best. God has led me to leave this here;" and he was gone. What a burden had lifted from our hearts; all our present needs were now supplied, and we could but praise God from whom all blessings flow. An hour and a half before I prayed, he was led to seek me out.—G. H. W. In THE CHRISTIAN.

A SPECIMEN INFIDEL ARGUMENT.

A friend writes from Washington, D. C., and says: "In conversation with a skeptic, he defended the Jesuits, by saying that they followed the order of God himself, when he commanded the Israelites to drive out and kill the Canaanites, etc. While he will have none of any church he would prefer the Romanist. As so much was said in the presence of a weak believer, I would like some answer to put into his hands."

It is not strange that such a skeptic should prefer the Romanist religion to any other. The skeptic hates the Bible, and the average Romanist does not love or read it very much. The skeptic scoffs at those who read the Bible, and the Romanists have usually persecuted them when they had the power to do so. The Romanists have persecuted those who differed from them, and when the skeptics had the power in France they did the same, and slaughtered men, women and children by hundreds and thousands.

The difference between the Israelites and the Jesuits is this: The Lord *told* the Israelites to go into the land of Canaan, but he never told the Jesuits to go anywhere, so far as we have learned. The Lord *told* the Israelites to *drive out the Canaanites*, and they *did* drive them

out. The Lord did *not* tell the Jesuits to drive anybody out, and therefore they have not succeeded in driving many people out, but they themselves have been *driven out of every country in Christendom* except the United States, and if they do not behave themselves it is possible they may get set out of that country.

Our skeptical friend will have to look again to find a parallel. Jesuits and Romanists with their *Secret Instructions*, and their pretences to disclaim them; their mock miracles; their mental reservations; their doctrine of probabilities, their smutty Latin books of theology and cases of conscience which cannot be read in the English among decent people, are very poor successors to those men who through faith divided seas, subdued kingdoms, wrought wonders, and gained victories in the name of the Lord.—THE SAFEGUARD.

A CHINESE BOY'S CONFESSION

Mr. Hamilton observes: "A Chinese boy, about ten years of age, had been converted to Christ, and had a great desire to be baptized. He applied to the missionary to have his desire fulfilled. The missionary, knowing that though the boy was a Christian, he had no Scriptural training, thought he would test him, and began thus, 'Do you love Jesus?' 'Yes,' was the prompt reply. 'Where does Jesus dwell?' 'Jesus lives in the heart of the Christian,' was the boy's answer. The missionary, being fully satisfied, baptized the lad, and admitted into the Church. Many, I fear, in this Christian land, who profess to be Christians, and admitted into the Church, are not so far advanced in spiritual geography as that boy. They think Jesus lives far away, but we, like the little boy, who fully trust Him, know that our Saviour and Keeper dwells in our heart."

The cross, if rightly borne, shall be
No burden but support to thee.—Whittier.

Pore not upon your losses, but recount your blessings.—Watson.

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal.

Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunkers" for the exposition of true practical piety among all classes.

SUBSCRIPTION, per year, \$1.00; six months, 50 c. Specimen copies free.

EDITED AND PUBLISHED BY

H. DAVIDSON, White Pigeon, Michigan,

To whom all communications and letters of business are to be addressed.

To CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge.

No communication will be inserted without the author's name. Not necessarily for publication, but as a guarantee of good faith.

All communications for this and each subsequent issue of the "Visitor" should be in not later than the first and fifteenth of each month.

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the VISITOR in ten days from date of issue, write us and we will send you the necessary No.

If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 88 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.

To those who do not wish to take the VISITOR longer we would say, when you write us to discontinue the VISITOR, please send us also the balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

White Pigeon, Mic., Jan. 15, 1890

It is with some satisfaction that we send out the first No. of the Semi-monthly VISITOR, and we feel that we have something in the way of a church paper that is not easily excelled.

First, The matter we print, whether original or select, has been selected with care and we think it is good.

Then again we think, and we are not alone in our judgment, that, considering the amount of good, solid reading matter we print, our paper is as cheap, if not cheaper, than any other church paper published for the money, and this has been attained after an effort of only two years trial. We do not of course know yet whether we will be able to sustain our position, but we will try faithfully, in the future as in the past, and we look to a generous Christian public as well as to the church for a liberal support.

Bro. Lighthill, of Oakwood, Ohio, writes that the little class formed there recently is getting along very well. Though the number at present is small, still we think it is a good field to labor in, and we trust the brethren will not overlook it when passing through. We know they will be well received and well cared for.

The brethren of the Carland, Mich. Mission, are still laboring to collect means to build them a house of worship; but the work goes slow. Crops have not been good and money is not plenty. But we trust they will not become discouraged. We know they very much need a house of worship, and we believe that the Lord will provide. Jesus says: "Be thou faithful until death and I will give thee a crown of life."

The Holiday season, with its joys and festivities, is past, and we wonder whether the votaries of its gay and festive pleasures feel that they have been honoring Christ? We greatly fear that much of the pleasures sought after, not only by the non-professing class but also by many of those who profess to be the followers of a meek and lowly Jesus, are perhaps further away in heart service, from their Saviour, than they were before the season commenced. Oh fellow professor, let us consider!

Now that you have entered upon the New Year, do not forget the vows you have made, but at once enter into the work with a determination to make your life better by Divine help.

The brethren in the vicinity of the Conoy meeting house, have organized a Sabbath School. We hope it will be a means for good to the church.

As you need daily food for the nourishing of the body, so you need spiritual food for the soul.

Remember, "Faith without works is dead even as the body without the spirit."

Benevolent fund:

David Stoner,	\$1.00
Anna Stoner,	1.00
Catharine Shupe,	1.00

The practice of virtue, moreover, may be engaged in by persons of every age: old, young and middle aged, all of whom may be led to true godliness, by the living examples of those who have gone before them. Young people, who pursue pleasure, and are still unenlightened, will see here, that many like themselves, who were but fourteen, fifteen, eighteen or twenty years old, or even younger, forsook the vanity of the world, and youthful lust, nay, some so young, that they had not yet become acquainted with them, much less practiced them, on the contrary, that as soon as they arrived at years of discretion, they remembered their Creator and Saviour, subjected their young members to his yoke, received his commandments, obeyed him with all their hearts, and surrendered themselves voluntarily to him; and that for his sake, they did not spare their lives unto death.—*Martyrs Mirror.*

The church in Stark Co., Ohio, has had quite a season of revival. Bro. J. W. Hoover, from Ontario conducted the meeting. We expect soon to have his report.

We learn from letters received from Franklin Co., Pa., that the work of gathering souls to Christ shows fruits. Several have recently turned to the Lord.

We have frequently called the attention of our correspondents, to the importance of writing only on one side of the paper, all articles intended for publication in the VISITOR. But we are still receiving such articles written on both sides, and while we very reluctantly refer to it again, yet we see no other way than to try and impress this matter more forcibly upon your minds. We trust you will observe this rule in the future, otherwise we will be obliged to reject all such articles. Then again, we earnestly urge all who do write

for the VISITOR, to sign their names and address somewhere on each article you send for publication, and if you do not want your name published, please say so, and we will respect your wish; but a rule that is not advisable to overlook, we insist on your compliance.

We recently received a letter from Bro. John P. Roth of Cornelia, St. Clair Co., Alabama, from which we extract the following:

"It has been my sincere purpose during the last year to address a letter to you to express my heartfelt gratitude to you and to those kind donors who have been so very kind to send the VISITOR to us during the last year. Would say that it was not only highly appreciated, but has performed a great mission with us, in helping us to learn to find the true way of primitive Christianity, as laid down in God's Holy Word. We are very grateful to our heavenly Father that we are now free from the errors of anti-Christ and all human traditions and that we are no longer slaves to a worldly-minded, sectarian, so-called religion of modern times. Our prayers are that we may become free here and be able to dispose of our little property (house and lot of an acre) and move to a more congenial place where we can find church privileges, so that we can comply with our obligations that we owe to our King and our God, in the observance of his ordinances as laid down in Matt. xxviii, 19, 20.

Brethren and sisters, when you bow before our heavenly Father please remember us in your prayers, so that we may be directed to find a home among the brethren and have church privileges."

We might give more of his letter with profit, but for want of space we will not. We would, however, add that if there are any brethren who know of a good location (country or town) for a shoemaker, they will confer a favor on Bro. Roth by corresponding with him.

Only those who are similarly sit-

uated know how to sympathize with him. Isolated from the church of his choice with little or no society with which they can associate in religious service, no doubt but what they feel the privations to be very great indeed,

But while we do heartily wish that Bro. Roth and all similarly situated could have the opportunity to meet in religious worship with those of like precious faith, yet it is often through just such means that the gospel is spread and that the church is planted. May the Lord so guide his servants and so bless the means that are made use of to spread the good news and glad tidings of salvation that many dark and heathen lands may be reached.

CHRYSTAL ON TRINE IMMERSION.

We have received several orders for the work entitled, Chrystal on Trine Immersion, in response to the call by Bro. Baker in the October number, but not nearly enough to warrant the work to be republished, and we would urge all those who desire a work of that kind to not fail to send in their orders at once.

We learn that the work is being revised and prepared for the press, but the cost of the revision and printing will be too much to undertake unless there should be a reasonable number ordered in advance.

For the Evangelical Visitor. PRAYER ANSWERED.

Dear brethren and readers of the VISITOR, I will write an incident that took place here, at Niagara Falls, the other week. While I was in a butcher shop, a man stepped into the shop looking very feeble. "The butcher asked him how he was getting along," and he replied, "I am getting better." The man had just recovered from a very severe sickness, with bleeding of the lungs. He said, "I was raised by Christian parents, my parents, brothers and sisters were all praying and religious people." But while I prayed I was

not in earnest, I became an outcast from home. I lived a wicked life. I was taken very sick and saw only death before me; the doctor gave up all hopes of curing me and my friends watched around my bed to see me draw my last breath. I saw nothing but hell before my eyes. My three little children walked back and forth past my bed and oh! how miserable I felt, to think I must soon leave them and die unprepared and be lost. So I commenced to pray very earnestly to my heavenly Father for to spare my life, and give me my health once more, and I would live a different life; and thanks be to God he heard my feeble prayer and I can truly say, oh how happy I feel today in the Lord. It was God alone in answer to prayer that helped me.

I am now thirty-three years old and if I had my life to live over again I would live a different life. I will try now and live a Christian life the remainder of time."

I am acquainted with the man that made this statement and he seem to be a changed man altogether. He was a very wicked man before. I hope and pray that he may keep his vow that he made before his blessed Saviour.

ANDREW CLIMANHAGA.
Niagara Falls, South Ont.

For the Evangelical Visitor. EXPERIENCE.

I will try and write a few lines of my experience for the readers of the VISITOR.

I was very young when the good spirit commenced to strive with me. I was only about twelve years old when thoughts were presented to me like this, you would be all right if you only had a start. About this time my brother made a start in the service of the Lord and that so wrought upon me that I could not hold back and I made a promise that in the first prayer meeting I would get to, I would set out to serve the Lord. I kept that promise, but the adversary would say to me when you have a start and join church

then that is all you need to do. But I found that he is so deceiving, and cannot be believed. I made my things right, crooked things I made straight, uneven things I made even, but it seemed to me to go so slow and I became cold. I still went to prayer meeting and gave in my experience, but then the enemy of my soul would say the brethren and sisters would rather you would not say anything. At last I grew so cold that I had no enjoyments as I had at first. I often think how grieved the Saviour must have felt that I was not more obedient to Him, but I could not see it then as I do now.

Shortly after that the Lord permitted me to have a dream that the world was coming to an end and all my brothers and sisters and my parents were prepared to meet God but I was not. I went in a room and prayed to God, but I thought the answer came back too late, too late. I was then made to feel what it was to be lost in an endless eternity, and I made a new start and I joined church. I was then nearly fifteen years old. Since then I have had to pass through many trials and temptations, but I cannot thank the Lord enough for what he has done for me. I find now this is a pleasant way to travel in, and I can truly say, I wish that many more would come out from the world and be saved. I think it is so terrible to be lost, yes, lost forever. Just think if the earth was covered with figures and as many years were to roll by as the figures that cover the earth, and yet eternity would be no nearer its end.

I am in this work now seven years. I have never regretted that I commenced the service of God. I want to do as the Scripture teaches, "Seek ye first the kingdom of God and his righteousness," and hope for the fulfillment of the promise that "all these things shall be added unto you." But I must often feel my short comings. To all who know the worth of prayer, remember me in your prayers.

FROM A YOUNG SISTER.
Philadelphia, Pa.

For the Evangelical Visitor.
HOPE.

"Which hope we have as an anchor of the soul both sure and steadfast." Heb. vi, 19.

Hope is represented as being seated on a rock. Worldly hope has for a foundation something that is transitory; something that is perishable. But Christian hope has for a foundation the rock of truth, God's most holy word. Hope was compared to an anchor by ancient writers. Thus Socrates expresses himself; "To ground hope on a false supposition is like trusting to a weak anchor." We see the propriety of this anchor when we consider that the world is like a tempestuous sea, full of dangers. The course of the child of God is the voyage. Heaven is the port or harbor which he expects and desires to gain. At times storms arise, the waves roll, the billows roar, and it seems as though this frail bark must go down. But if the cable is strong it will outride the storm and the sea will again become calm.

By this we may see the proper use of hope to the Christian, which is to keep the soul calm and serene in the day of adversity. Hope does not remove trouble, it sustains the soul in the time of trouble. The anchor does not quiet the roaring waves, assist the rolling thunder, or bid the winds be still; but it enables the Christian to outride the gale, it keeps him from being briven on the rocks of death. The most pious Christian does not find himself free from the conflicts of this life. He often finds himself tossed upon the raging billows, but under these circumstances the hope of heaven as the anchor to the soul keeps him steady. This hope preserves him in the day of trial, it inspires fortitude and boldness in the cause of God. Hope maketh not ashamed because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us. Take away hope and you take away the enjoyment of prosperity. Deprive man of hope and you take away the only support

and solace in adversity. The most happy and prosperous without hope would become the most wretched. The poor and afflicted without it would sink at once into the gulf of despair. To deprive man of hope is to rob him of his dearest treasure. Extinguish hope and you extinguish life, for who could live without hope? What indeed would life be without hope? It is the last lingering light of the human heart.

WM. KETTERING.

Massillon, Ohio.

For the Evangelical Visitor.
ARE WE SUFFICIENTLY CAREFUL?

In this article I desire to ask the ministers of our church a few plain questions, hoping thereby to stir up your minds by way of remembrance. I have heard ministers say that they tremble at the responsibility that rests upon them as preachers of the gospel, and well may they, seeing that no others occupy so responsible a position. I would to God that all ministers would show by their preaching and deportment in the pulpit and out of it, at home and on the street, that they do indeed tremble at the word of the Lord. Oh Lord give the ministry another shaking and cause them to be more careful how they act.

But I started out with the intention of asking the following questions:

First, are you as the minister of Christ sufficiently careful how you live and act before the world? Are you careful to give the adversary no occasion to speak reproachfully of you, and of the cause which you profess to love? Do you live so holy at home that when you go abroad your very presence is felt as a restraint to evil doers?

Again are you careful while going to church that your mind and heart are engaged in meditation and prayer, and is your deportment in the sanctuary, and especially in the pulpit, such that even your silence will have as much power for good as your preaching?

Then again are you sufficiently

careful to preach a whole gospel without rounding the corners to please the ear? If you are inclined to keep back your sword from blood you should not think it strange if you do not get much help from the Lord.

Brethren, you may think these questions very foolish, but to my mind they are very important.

But again do you seek to interpret the word of truth rightly, even though by so doing it would come close home to your own family? Of course the temptation, to do otherwise may be strong, but your motto should be great carefulness and sincerity in dividing the word of truth.

Brethren of the ministry, are you as careful as you should be with regard to your conduct when visiting with your friends and brethren? Do you cause them as little trouble as you can, do you show yourselves as kind and interested in their behalf as you should be?

Again when stopping over night with them do you rise in the morning in reasonable time and not have the sisters waiting breakfast for you? A failure on the part of preachers to exercise due carefulness may give occasion for temptation, and may be looked upon as not a good example.

But brethren of the ministry, do you indeed exercise sufficient carefulness in receiving members into the church? Here is the place, my brethren to guard the purity of our church, right at the threshold. Do you ask the person joining if they will put off their jewelry and other forbidden things; or do you suffer them to go forth without giving them plainly to understand that they are expected to abide by our general rules, just the same as those who have been long in the service? But are you sufficiently careful in receiving those into the church again who had backslidden, and drifted away into pride and worldly conformity? Do you indulge them in their pride? Do you not know brethren that such work is just the kind to make our church impure in

the matter of practical godliness, seeing it is almost out of the question to keep people from backsliding in these days of worldly conformity?

Once more my brethren of the ministry, do you think it worth your while to speak to the brethren about nibbling at their tobacco and wearing those watch chains, or do you think these things of so little importance that they are not worthy of your notice or do you fear that if you or others who oppose these things will be called cranky and need a baptism of charity?

Listen my brethren! Is their respect of persons with God; does the Lord require more of my sister or brother in the matter of adornment or of unbecoming or sinful habits than he does of me?

God help the brethren preachers and all other preachers, for that matter, who dare look upon these things with complacency and endorsement, and who are afraid to lift up their voice against these evils. We read in Hosea iv, 9, and then shall be like people, like priests.

Brethren do not let the people keep you back from faithfulness in your duties; be true and you will find plenty of friends and your bread and water shall be sure. Do we profess to be converted, and owe restitution; that man that has not done all in his power to straighten up his sinful life, by money or confession, or perhaps both, his religion is vain. Perhaps I have written enough for the present, on this line, hoping that you will receive what is written kindly, as from a friend and sister, I commit them to your criticism.

K. BYER.

A great event.—The mission of the Son of God to this world is the greatest event in history,

Can the church, while it neglects the command of Christ to publish the gospel in all lands, and to proclaim it to every creature, reasonably hope to succeed? We must obey Christ to secure the fullness of the blessing of Christ,

PROCLAIM THE WORD.

The business of the Lord's servants is to tell the Lord's message, plainly, frankly, honestly, and faithfully. They know the truth; they must declare it. They see the danger; they must warn people of it. They desire to save men; they must act in accordance to that desire. It will not suffice for them in a sort of official, perfunctory way, to go through a set of formes and ceremonies which men have prescribed. It will avail nothing for them to adopt the mouthings of the declamationist and the studied gestures of the stage actor, for the hollowness of these is instantly detected by the discerning. What people want is not officialism and red-tapism, but upright and downright common sense, and sound gospel truth. People are hungering for reality. They have abundance of fiction and puppet shows, froth and formalism; but what they need is men who know what they are talking about, and talk what they know about; men who fear God and fear nobody else; men whose hearts are in the work of the Lord, and who yearn to save perishing souls; and when such men speak out of the fulness of their souls warning, inviting, entreating, and instructing men, their words have weight, and sink down into the souls of those that hear, and bring forth fruit in their lives, while mere officialism is empty, idle, and barren of all good results.—*The Christian*.

Wherever God can find a few men or women that live close enough to God to hear God talk intimately to them, they get information from God. Every grand thing done is where God has got people close enough to talk to them. As long as we stay lambs, we will go on following this or that person. But when we get to be sheep, then God has you where he can lead you and talk to you.

POETRY AND THE POOR.

"The world is very beautiful!" I said,
 As, yesterday, beside the brimming
 stream,
 Glad and alone, I watched the tremulous
 gleam
 Slant through the wintry wood, green
 carpeted
 With moss and fern and curving bram-
 ble spray,
 And bronze the thousand russet margin-
 reeds,
 And in the sprinkling holly glint and
 play,
 And kindle all the brier's flaming seeds.
 "The world is very horrible!" I sigh,
 As, in my wonted way, today, I tread
 Chill streets, deformed with dim monoton-
 ous
 Hiding strange mysteries of unknown
 dread:
 The reeking court, the breathless fever
 den,
 The haunts where things unholy throng
 and brood;
 Grim crime, the fierce despair of strong-
 armed men;
 Child infamy and shameless woman-
 hood.
 And men have looked upon this piteous
 thing—
 Blank lives unvisited by beauty's spell—
 And said, "Let be; it is not meet to bring
 Dreams of sweet freedom to the prison
 cell;
 Sing them no songs of things all bright
 and fair,
 Paint them no visions of the glad and
 free,
 Lest with purged sights their miseries
 they see,
 And through vain longings pass to blank
 despair."
 Oh, brother, treading over-darkening
 ways,
 Oh, sister, whelmed in ever-deepening
 care,
 Would God we might unfold before your
 gaze
 Some vision of the pure and true and
 fair,
 Better to know, though sadder things be
 known,
 Better to see, though tears half blind
 the sight,
 Than thralldom to the sense, and heart
 of stone,
 And horrible contentment with the
 night.
 Oh bring me, then, all sweet and gra-
 cious things
 To touch the lives that lie so chill and
 drear,
 That they may dream of some diviner
 sphere,

Whence each soft ray of love and beauty
 springs!
 Each good and perfect gift is from above
 And there is healing for earth's direst
 woes;
 God hath unsealed the springs of light
 and love
 To make the desert blossom as the rose.
 —W. WALSHAM BEDFORD in Weekly
 Witness.

THE FAMILY SCHOOL

The family is the first institution that God ordained after the creation, and lies at the foundation of church and state, and comprehends both in its general nature and primitive form, as in the Abrahamic family. And is therefore the most important institution known among men. A good effective church, and a strong and abiding state, can only exist where there are well-trained individual families of Christian virtue and strict integrity. The farmer knows that if he would have a good flock of sheep, he must take care of the lambs. And if he would have a good orchard of fruit trees, he must take special care of the nursery. Then how best to train a family of children is a very important question. Many things enter into its practical answer. In this article I will speak only of three things of vital importance.

First, parents must set a good example before their children in spirit, in word, and in action. Give them the pattern of such a character as they wish them to have in after life. Jesus says unto his disciples, "I have given you an example, that you should do as I have done to you." Paul says to Timothy, "Be thou an example of the believers." No parent can rightly govern and teach a child that does not in all things control himself and walk circumspectly. Children will do as they see their parents do, no matter what the precepts may be. The universal rule is, that the very voice, looks, temper and habits of the parents are stamped upon the children, which is strongly marked in the life, long after the parents have passed away. The father may pray ever so much, and

talk to the children of religion and honesty, yet if they see that in all his dealings with his neighbors he will overreach a little, and drive a hard bargain if he can, the boys are sure to grow up somewhat tricky and dishonest. And though they may be converted and become Christians, yet most likely this weakness will crop out now and then, and be a trouble to them and their brethren in all after life. So will it be also in regard to every other evil. David the king is considered one of the greatest and best men in Bible times, yet there is no doubt that his bad example along certain lines was the chief cause of his having several very wicked and unfortunate sons. Then how important it is that fathers and mothers live as near right as possible before their children.

Second, parents should both be of one mind, and thorough agree as to the method to be pursued in the training of their children. Especially is this necessary when correction or punishment is to be administered. For one then to interfere and antagonize the other is sure to be attended with very serious results to the child, and greatly mars the peace of the family; for the child is sure to consider the one that uses the rod as its enemy, and the other that prevents the chastening as its friend. This destroys all peace and harmony. I have seen it in many families myself, that when the father, and *vice versa*, would attempt to chastise a three or four year old boy, for some misbehavior, the mother would say, "Now, pa don't do that; you are always too severe; come to me my darling, he sha'n't whip you any more." That of course would destroy all control, and make bad things worse. Now, this kind of friction is deemed by many thoughtless parents to be but a trifling matter. But observation teaches that the continuance of such an irrational course is attended with most weighty and sad results. For instance, in preaching on this important subject once in Minnesota, there was an old minister from New England

present, who seemed to be very much interested. After the sermon he said to me, "The time was when parents controlled their children, but now it is too much the case that children control their parents." And he gave the following incident: He said he knew a family in Massachusetts. The father was a prominent Congregational minister. They had six boys. And whenever any of them did wrong, and the father would attempt to administer the needed chastisement, the mother would interfere, and not suffer him to correct them. And he, desiring to avoid all the domestic troubles possible, and naturally being a little easy and slack in his way, soon gave up all efforts of any more correcting his sons. The father died before they were all grown up to manhood. Now, the mother, more than ever, in her mistaken kindness, suffered her boys to do as they pleased. And the final result was very sad indeed. The boys all became bad men. One went to the gallows, two went to the penitentiary, and the youngest son when he became a man, and came into the possession of the home and farm, drove his mother from her home without a dollar in her pocket, and she was compelled to resort to her needle and the wash-tub to obtain a living. How true is the Word of God which says, "A house divided against itself cannot stand," "And a child left to himself bringeth his mother to shame."

Third, prayer to God for wisdom, grace, and strength, faithfully and properly to preform the duties that parents owe to their children. This is the most important item of all. In this as in every other good work, it is emphatically true as the Savior has said, "Without me ye can do nothing." An altar of worship should be in every Christian household, and should be sanctified every night and morning by the word of God and prayer. Joshua said, "As for me and my house we will serve the Lord." Children are strangely imitative, and will be greatly benefited by such an excellent example.

In the midst of the many pressing duties of the home, secret pleadings with God for grace sufficient to meet all these things in a Christian and successful way is exceedingly important. Without divine direction, and the blessing of God upon all the plans of homelife, the history of the family will be more than a failure. God Pronounces a curse upon every house that forgets him, and a blessing upon all the families that call upon his name. This great truth should rest with due weight upon the heart of every father and mother, and especially the mother, who has much the greater burden to bear in regard to the many little intricate trials and vexations of every-day life among the children, and hence she needs a double portion of wisdom and patience. But God's promises are abundant and precious. He says, "My grace is sufficient for thee," "As thy days so shall thy strength be," "God's strength is made perfect in our weakness," "And no good thing will be withheld from them that walk uprightly." Solomon felt his need, and prayed for wisdom that he might be able to rule well the people of Israel; and God was so well pleased with this petition that he gave him more than he asked for. Hannah gave her son Samuel to God, a perpetual offering in most earnest and agonizing prayer, and he became the most noted and pious judge that Israel ever had. Moses no doubt was indebted more to the pious life and prayers of his father and mother for his wonderful distinction and power than anything else. Timothy became the good and great preacher that he was because of the faith and prayers of his mother Eunice and grandmother Lois; and did space allow, mention might be made of St. Augustine, Luther, Dodridge, Wesley, Otterbein, Washington, Lincoln, and others, who became the good and mighty men they were, to move the world up to a better religious and political condition, because of the pious lives and earnest prayers of their mothers.—*Religious Telescope*.

ANOTHER DOOR.

Preachers sometimes say things which their hearers think are intended to be personal. Not so. It is the Spirit's work. Whitfield's preaching was full of such providentially directed remarks. One day in Scotland he was preaching from the words, "And the door was shut." Two dashing young men in the congregation were making light of the sermon. A lady near them overheard one say in a low tone to the other: Well, what if the door be shut? "Another will open." Thus they turned off the solemnity of the text. Mr. Whitfield had not proceeded far when he said; "It is possible there may be careless trifling persons here today who may ward off the force of this impressive subject by lightly thinking, What matter if the door be shut? Another will open."

The two young men were paralyzed, and looked at each other. Mr. Whitfield proceeded: "Yes another will open—And I will tell you what door it will be—it will be the door of the bottomless pit; the door of hell; the door which conceals from the eyes of the angels the horrors of damnation."

Selected.

A man was once asked how he knew the Bible was inspired. "Because it inspires me me," was the answer.—*Moody*.

I Will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, Pharisaism. Hate them as Christ hated them—with a deep, abiding, godlike hatred.—*Robertson*.

Life is a music lesson; we plod wearily through it, losing the harmony, and oppressed by the minor strains. In heaven, the Teacher will show us what a beautiful whole it is. The melody will delight us, and those wearisome minor tones will seem the richest and sweetest of all.—*Musical Herald*.

THE GREAT FAMINE CRY.

BY MISS M. A. WEST, OF SYRIA.

"Tell your people how fast we are dying;
and ask if they cannot send the Gospel a
little faster."—Words of a Heathen Wo-
man.

Hark the wail of heathen nations,
List! the cry comes back again
With its solemn, sad reproaching,
With its piteous refrain:
We are dying fast of hunger,
Starving for the Bread of Life,
Haste, oh hasten; ere we perish
Send the messengers of life.

Send the Gospel faster, swifter,
Ye who dwell in Christian lands;
Reck ye not, we're dying, dying,
More in numbers than the sands?
Heed ye not his words—your Master,
"Go ye forth to all the world"
Send the Gospel faster, faster,
Let its banner be unfurled.

Christian, can you sit in silence
While this cry fills all the air,
Or content yourself with giving
Merely what you well can spare?
Will you make your God a beggar
When he asks but for "His own"?
Will you dole Him from your treasure
A poor pittance as a loan?

Shame, oh shame! for very blushing
Even the sun might veil his face,
Robbing God?—aye, of His honor,
While presuming on His grace.
Keeping back His richest blessing
By withholding half the price
Consecrated to His service.

Perjured, perjured, perjured thrice.
While you dwell in peace and plenty
"Store and basket" "running o'er"
Will you cast to those poor pleaders
Only crumbs upon your floor?

Can you sleep upon your pillow
With a heart and soul at rest,
While upon the treacherous billow
Souls you might have saved are lost?

Hear ye not the tramp of nations
Marching on to Day of Doom?
See them falling, swiftly dropping,
Like the leaves into the tomb.
Souls for whom Christ died, are dying,
While the ceaseless tramp goes by,
Can you shut your ears, Oh, Christian!
To their ceaseless moan and cry?

Hearken! hush your own heart-beating
While the death march passeth by,
Tramp, tramp, tramp the beat of nations
Never ceasing, yet they die,
Die unheeded—while you slumber,
Millions strewing all the way,
Victims of your greed and dulness,
Aye, of mine and thine today.

When the Master comes to meet us
For this loss what will He say?
"I was hungered; did ye feed me?"

I asked bread, ye turned away,
I was dying in my prison,
Ye ne'er came to visit me."
And swift witnesses those victims
Standing by will surely be.
Sound the trumpet! wake God's people,
"Walks" not Christ amid His flock?
Sits He not "against the treasury"
Shall he stand without and knock,
Knock in vain to come and feast us?
Open, open heart and hands
And as surely His best blessing
Shall o'erflow all hearts, all lands.

DUTIES OF PARENTS TO CHILDREN.

One of the hardest things to bear
is the suffering that comes to inno-
cent person because of the wrong-
doings of some one connected with
them. Especially true is this when
a parent has brought disgrace upon
himself, thereby casting a stigma
upon the name the children bear.
"A good name is rather to be
chosen than great riches," not only
for ourselves individually, but for
those who inherit that name, and
who must share its glory or its
shame. A painful incident which
illustrates this fact, occurred not
long since, where a father had been
arrested for using funds of his em-
ployer. Three beautiful children,
who loved him fondly, and to whom
he had been a very kind father, in
the way of doing every thing he
could to make them happy, were
almost crushed with the weight of
their father's disgrace and sin.

"We can't play with you any
more," said one of the neighbor's
children, "because your father stole
and has gone to jail," were the
words they heard, when with sad
hearts they tried to be happy, by
joining with their old playmates in
their merry sports.

"Oh, mother," said the little son,
"how shall we ever live here! do
let us move away," while torrents
of tears ran down his cheeks, as he
buried his face in his mother's lap.
"But then if we do move away, we
must change our name, or every-
body will know who we belong to,"
he added.

What a heavy burden for that
patient, faithful, loving wife and
mother that was to carry! Gather-
ing three heart-broken, sobbing
children in her arms, she tried to
sooth them with the thought that
they had not done anything them-
selves to be ashamed of, and en-
couraged them to do the best they
could, and be true to her and them-
selves, and by and by people would
not think ill of them. But how
true it is that there is always some-
one to remind us of the hard things
in our lives that we want to forget.

A lovely young girl, the head of
her class in highschool, was so
ashamed of her father's public
drunkenness, that she could not fin-
ish her course. "It was so cread-
ful," she said, "to meet the teachers
and scholars, when they all knew
that father was a drunkard."

It is the duty of parents to honor
their children just as much as it is
the duty of the children to honor
parents. Fatherhood and mother-
hood are the most sacred trusts
God gives to man and woman. He
will require a strict account of the
manner in which we have kept
those trusts. Our children are a
part of ourselves, and we must be
as pure, as true and good as we
wish them to be.

The claims of society should nev-
er be strong enough to make the
mother neglect her duty to her
children. The father cannot af-
ford to tarnish, even in the slightest
degree, the good name that should
be a legacy to his children, of so
much greater value than the money
he might leave them.

"There is not a man or woman,
however poor they may be, but
have it in their power, by the grace
of God, to leave behind them the
grandest thing on earth, character;
and their children might rise up af-
ter them and thank God that their
mother was a pious woman or
their father a pious man."

Christian fathers and mothers

should bring up their children by precept and example to have reverence for God's authority and obedience to law—His law and their law. But what can those parents do to influence their children for good who have not that living faith which enables us in every condition of life to be faithful? How many times young parents, happy in the little child God has given them, have been led to receive Christ by remembering what He said, "Whosoever shall receive one such children in My name, receiveth Me; and whosoever receiveth Me, receiveth Him that sent Me."

A good story is told of a father hearing the voice of his child behind him as he was picking his way carefully along the mountain side, "Take a safer path, papa, I'm coming after you." Oh, If fathers would only keep in mind the thought that the children are coming after them, how carefully they would pick way, and how their earnestly they would ask counsel of the great Father of all of us.

In no other position in life is so much grace, so much faith, and God-given counsel needed, as in that of fatherhood and motherhood. How much prayer is needed and daily consecration, to enable us to be faithful to the sacred trusts given in our care.—*Susan Teall Perry.*

A NEGLECTED DUTY.

Probably the majority of parents interest themselves in making it more or less easy for their children who are attending day-school to prepare their lessons for recitation. But how is it with the Sunday-school lesson? Do parents take as much pains as they should to give their children time to prepare this lesson, aid in preparing it, and do they insist that the scholar shall be ready for the recitation in Sunday-school?

Let each parent who reads this paragraph answer this question to himself or herself.

It is taken for granted somehow that our children will grow up with a knowledge of the Scriptures; they hear the Bible read at family prayers, from the pulpit, and in Sunday-school; it lies on our tables; it is in all of our libraries, and yet the ignorance of members of the church of the Bible is simply astonishing. If one would become an astronomer, he must do something more than read a page or two every day in the text book of astronomy. If one would be a chemist, he would not compass that desire by casual and desultory consultation of a book of chemistry. And so of all other sciences, art, and professions. If our children are to know the Bible they must study the Bible, and their parents must study the Bible and teach it to the children "diligently."

The last Sunday the writer of this conducted a class of young ladies in the Sunday-school, there were eight or nine in the class, and every one was a church member; but not one seemed ever to have heard before of the witch of Endor and her connection with Saul; nor one could tell how Saul had sinned, and why the kingdom of Israel was taken from him; nor could they give a connected history of David up to the time of his becoming king in Hebron. And yet ought they not to have known all these things from their youth up? The history of David is the best commentary possible on many of the psalms of David.

Now, dear parent, whoso shall read this, do you not owe it to your child to ground him in the Scriptures of the Old and New Testaments? Ought you not from Sabbath to Sabbath to see to it that his Sunday-school lesson each Sunday is thoroughly prepared? So shall you reap a double blessing.—Selected.

LEAVE GOD TO RULE.

"My times are in thy hand."
(Psalm 31: 15.)

Yes, the keys of life and of death are in the hands of the Savior. He is exalted head over all things to his church and nothing can transpire beyond his control. He can make even the wrath of man to praise him, and he has promised his people that all things shall work together for their good. It is therefore plain that he has not only the ability to help them, but also the will to do so. Hence they can say without hesitation, addressing their Father or their Savior, "My times are in thy hand." What a blessed doctrine! for, if our times were in our own hand, we would be sure to make mistakes and fill our lives with sorrow instead of joy and peace. But with infinite love and wisdom controlling our paths, we ought to rest contented. Like Melancthon, we ought to say, "Let Philip cease to rule the world." Leave that to God and take up as our song, "I have trusted in the, O Lord. Thou art my God. My times are in thy hand."—*Christian Press.*

If a man has got a call to preach God will call some one to hear him.
—*Moody.*

The men who do something are those who believe something can be done.—*Dr. Henson.*

There is a gloomy and passive way of waiting for the events of the opening year to come upon us, and there is a heroic way of going out to meet them, strong in God and fearing nothing. When the body of Catiline was found on the battle field it was found far in advance of all his troops, and among the enemy: and the best way is not for us to lie down and let the events of life trample over us, but go forth in a Christian spirit determined to conquer.—*Talmage.*

CHURCH NEWS.

Bro. S. Zook writes us under date of the 7th, inst., that he has just returned from an interesting and successful revival meeting in Clay Co., Kan. Some fifteen or sixteen have started for the kingdom during the progress of the meeting. Bro. Noah Zook has gone up to continue the meeting. May the Lord continue to bless the work to the conversion of many more.

Bro S. Zook expects to start on the 10th, for Sidgwick, Kan., to hold protracted services there in connection with the home laborers of that vicinity. May like blessing attend their efforts there.

I left my home on the 24th of Oct. to go to Chase Co., Neb. I arrived at Imperial, the county seat, on the 26th. I had preaching in the town and also in the country. A man by the name of Samuel B. Shafer was added to the church and was baptized. I believe him to be a truly converted brother in Christ. He was formerly from Lancaster Co., Pa. May the Lord bless him and his family in their new country.

I hope the brethren will not forget to visit them and that neighborhood; it is a good place to visit and hold meetings. I was kindly entertained by all. May the Lord bless them.

JOSEPH FIKE.

Lost Springs, Kan.

There is no reason to question that the kiss of fraternal love was common among men in the early church. With some bodies the habit is yet retained, and we confess it is to us always a pleasure to observe this method of salutation. Still, it seems very strange, even as it is unusual to the modern eye. The restoration of the habit, however, would be on the line of the Scriptural basis, and would doubtless aid in fostering real fellowship of feeling. When the great Episcopal Convention recently closed its three weeks' session in New York City, Bishop Williams took leave of his clerical brethren with a

kiss upon the cheek, and he certainly seemed very apostolic in his service. Why not salute one another with the holy kiss? Jesus kissed his disciples and was often in turn kissed by them. Even Judas, when to the knowledge of Jesus his heart was black with a most damning sin, saluted Jesus after this fashion, thus designating him to his murderers. The kiss of charity, as an expression of real fellowship and Christian love, is a spectacle beautiful to behold.—**HERALD OR GOSPEL LIBERTY.**

Great temptations.—The greatest temptations often come close after the highest and sweetest experiences.

Preaching does not convict of sin. No human power can do that. The holiest man might preach all night, and it would result in no good if the Spirit were not at work. Chicago does not want great preachers, but holy men and women.—**Moody.**

MARRIAGES.

MARRIED.—On the 26th of Dec. 1889, at the home of Bro. John Peiffer, by Eld. Jacob M. Engle, Bro. Jacob L. Heisy to Sister Annie Peiffer, all of Manor Twp.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on
And mingled into one."

OUR DEAD.

DIED.—Near Upton, Franklin co., Pa., Dec. 1, 1889, Sister Fannie Myers, widow of Christian D. Myers, deceased, aged 78 years, 10 months and 22 days. Funeral services were held in the Montgomery Meeting house, Dec. 4. The occasion was improved by Bro's A. C. Wengert and Abraham Leshen, from Phil. i, 21. The remains were buried by the side of her husband in the Montgomery Cemetery.

DIED.—Near Upton, Franklin co., Pa., Dec. 6, 1889, Susan Hawbaker, aged 62 years, 11 months and 15 days. Sister Hawbaker was buried at the Hawbaker burial ground by the side of her husband who preceded her to the grave. Services were held in the Montgomery Meeting House on the 8th of Dec. by A. C. Wengert and Abraham Leshur, from Isaiah 38 chapter, latter clause of 1st verse.

DIED.—Dec. 18, 1889, near Upton, Franklin co., Pa., Sister Maria Myers, wife of John Myers, aged 52 years, 6 months and 6 days. Services were held in the Montgomery Church on the 21, preaching by

Bro's A. C. Wengert and Abraham Leshur to a large congregation of relatives and neighbors from Rev. xiv, 12 "here is the patience of the saints here are they that keep the commandments of God and the faith of Jesus." The remains were buried in the Montgomery Cemetery. Sister Myers leaves a husband and six children to mourn thier loss.

DIED.—Dec. 7, 1889, at Berlin, Ont., Samuel S. Shupe, aged 65 years, 1 month and 12 days. Funeral on the 10. The remains were taken to the Brethren Menmonite Church near New Dundee where the occasion was improved from Rev. vii, 13, 14 and xiv, 13 to a large concourse of sympathizing friends and neighbors. Bro. Shupe had many friends and few men were more esteemed in the community where he formerly lived and where his remains were laid away by the side of his wife who preceded him to the grave only about five month before.

Bro. Shupe sought and found an interest in Christ about 40 years since and for many years was a sabbath school sup't, a strong advocate of temperance and endeavored to promote the cause in every way that lay within his reach. Of his dying hours little can be said as he met with an accident and not being fully conscious afterward he was unable to speak but gave signs of peace of mind but we take comfort from his godly life that he has gone to rest with Christ.

The above facts we obtained from his daughter who stopped with us for a few days on her return home from visiting friends in the west.

IN MEMORIAM.

The deceased Hannah Hartman, widow of Peter Hartman, deceased, was born September 2, 1803, in York county, Pennsylvania, and departed this life November 2nd, 1889, aged 86 years and two months. She was joined in marriage to Peter Hartman February 19th, 1824. She came with her husband and family to Ohio in 1837, and settled in Clarke county and remained a resident of the same until the time of her decease, they were blessed by their union in marriage with four children, one girl and three boys all of whom survive her, also she leaves twenty-seven grand children yet living and thirty-five great grand children. She was a consistent member of the church for over forty-five years. Mother Hartman was kind and affectionate to her children, and the community in which she lived will feel sad to part with one of their pioneer mothers and kind neighbors.

The Rev. A. M. Engle, of Montgomery county, Ohio, conducted the funeral services. Pall bearers, Silas Baker, Solomon Pence, Samuel Swartzbaugh, S. R. Hockman, John E. Lorton, James V. Ballentine.—Selected.